A

SERMON

Preached upon *September* the 9th, 1683.

BEING A

Thanksgiving-Day

For a Late

DELIVERANCE

From a

Fanatick-Conspiracy.

By *Edw. Pelling*, Chaplain to his Grace the Duke of *Somerset*.

Printed in his own Defence.

LONDON,

Printed for *Will. Abington* next the *Wonder* Tavern in *Ludgate-Street*. 1683.

A

To His Grace *Charles* Duke of *Somerſet*, Marqueſs and Earl of *Hertford*, Viſcount *Beauchamp*, Baron *Seymour* of *Trowbridge*, Lord Lieutenant of the *Eaſt-Riding* in *Yorkſhire*, and of the County of *Somerſet*.

May it pleaſe Your Grace,

AFter *ſo many* Honourable Titles (*ſome* due *to you by* Inheritance, *ſome* given *you by your* Prince *his* Favour, All *Your* own, *beſides that of Your* Virtue *and* Loyalty, *which is Your* greateſt Character) *it might juſtly be expected, that ſome* Conſiderable thing (*ſomething* more *than an* Ordinary Sermon) *ſhould be preſented to Your* Noble Patronage: *and I have only this to ſay in my Excuſe, that it* comes *from the* hands *of* him, *who has* nothing Great enough to lay at Your Feet. My Lord, *I am bound to tell You, that the* reaſon *of* Publiſhing *theſe* Papers, *is* my own Vindication; ſome Paſſages *therein being ſo* miſ-repreſented, *as if I had made ſeveral* Rude

and Unjuſt Reflections; *from which nothing can* clear *me, but the* ſubmitting *of the* whole Sermon *to* Publick Cenſure.

And now, My Lord, *I* cannot blame *that* Neceſſity, *which obligeth me at once to* do my ſelf Right, *and to* expreſs my Duty to Your Grace, *whom I am* bound *to* Honour particularly, *not only for the* ſake *of the ſame* Loyal Principles, *but alſo in the* Bond *of* Natural Affection, *which is no* more *than a* Juſt *and* Neceſſary Homage *from* me.

I moſt humbly beg Your Favourable acceptance *of this my* Duty, *beſeeching* God *to* Bleſs *Your* Grace, *and Your* Noble Conſort, *with a long* Continuance *of the* Deareſt Love, *with a* Noble Train *of a moſt* Proſperous Iſſue, *and with all the* Bleſſings *of* This world *and a* Better: *it is the* Hearty deſire, my Lord, *of*

Sept. 13. 1683.

Your Graces moſt Dutiful, and Affectionate Servant and Chaplain,

Edw. Pelling.

Pſal. XXXIV. 19.

Many are the afflictions of the Righteous: but the Lord delivereth him out of them all.

THE Special Providence of God is ſeen in nothing more, than in watching over Princes, in preſerving *Them* and their *Kingdoms*, and in ſupporting their *Government* and *juſt Authority*. For the Hearts of Men are Naturally ſo impatient of Subjection, and ſo greedy of Power; their particular Intereſts are ſo Divided, their Deſigns are ſo Various, their Paſſions are ſo Violent, their Principles are ſo Different, their Minds are ſo ſet upon Villany and Miſchief, (and what through Ambition, or Covetouſneſs, or Diſcontent) their Spirits are ſo Reſtleſs, that 'tis by a daily Miracle that Princes live, and that their Thrones ſtand; and 'twould be impoſſible for them to be ſafe one moment, did not the immediate hand of God (of whom alone they hold their Crowns)

ſhelter and protect their Perſons, and over-rule the Madneſs of Turbulent and Bloud-thirſty People.

Perhaps no Prince living ever had ſuch ample Experience of this, as King *David* had; unleſs we will except our own Dread Soveraign, whoſe caſe comes *neareſt* to a Parallel. *David*'s Title to the Crown was unqueſtionable, for it was ſet upon his Head by the direct appointment of God himſelf: His Government was equal and eaſie: His Heart was of a Tender and Compaſſionate Temper, he was ready to Forget the greateſt Wrongs, and not only to Forgive, but alſo to expreſs Kindneſſes to the greateſt Criminals, inſomuch that *Joab* had the Confidence, in the heat of his Paſſion to tell him, That *he loved his Enemies more than his Friends, and*, by ſo doing, *ſhamed the Faces of all his Servants*, 2 Sam. 19.

All this notwithſtanding, though *David* was a man according to Gods own Heart, (a Character which God himſelf gave of him) yet the poor Prince found Troubles on every ſide. Firſt he was perſecuted by *Saul*, and anon forced to a Controverſie with *Saul*'s Houſe. One while he was in danger from Enemies Abroad, and another while from diſ-affected men at Home. Now he was Conſpired againſt by *Abſalom*, which afflict-

ed

ed him the more, becauſe the Rebel was his Son. This Conſpiracy was fomented by that Oracle of Treaſon, *Ahitophel*, that afterwards Saddled his Aſs, and Ran for it, and ended his Life miſerably through Diſcontent. Then he was railed at by *Shimei*, that Dog, (as *Abiſhai* rightly called him) the Sire of all that Litter which are continually yelping at the Lords Anointed. Nor was this all; for after all this, *Sheba* and his Fellow-Traytors raiſed a formidable Inſurrection againſt him, being fruſtrated of their Expectations at the Kings Return. For *David* had been in Exile, being forced to flee from his Rebellious Subjects, and upon his happy Reſtauration ſome *Iſraelites* were inraged, that they had not that Intereſt at Court which they hoped for; and hereupon they were vexed that the King was come home, and ſo an Alarm was ſounded, *Every man to his Tents, O Iſrael*, 2 Sam. 20.

Had not the Divine Providence been *David's* Shield and Salvation, that Excellent Prince had been utterly Ruin'd by this Army of Troubles, which continually follow'd him at the Heels. But God was his ſupport and ſtay; and though there was Plot upon Plot, and Rebellion after Rebellion, yet he truſted ſtill to the Righteouſneſs of his Cauſe, and to the Promiſe of God, *That he*

would cloath all his Enemies with ſhame, and that upon his own Head his Crown ſhall flouriſh. This was his Hope and Confidence, and this Hope made him not aſham'd.

David Commemorates with Thankfulneſs throughout this his Book of *Pſalms*, the Singular Mercy of God to him and to his People. And from that conſtant experience which He and They had of Gods unwearied Goodneſs, he draws this Concluſion, for the Comfort of all Righteous Princes which ſhould come after; that though God may, and many times doth, for great Ends and Reaſons, ſuffer them and their good Subjects to be Evil-intreated for a time; yet he will not only be with them in their Troubles, but alſo will (ſooner or later) give them a fair *Exit* out of all their Diſtreſs: *Many are the afflictions of the Righteous; but the Lord delivereth him out of them all.*

I ſhall not, for the further clearing of this matter, ſpeak more of *David's* Troubles and Deliverances; for our own late Deliverance, which we thankfully Commemorate this day, is a plain Comment upon my Text. A Deliverance, which the very immediate hand of God hath wrought for us, as we ſhall ſee anon. A Deliverance of a Righteous Church, of a Righteous

ous Prince, and of all his Righteous Subjects throughout the Nation. A Deliverance, which if we conſider the Nature of it, is one of the moſt Signal; if the Manner of it, is one of the moſt Surpriſing; and if we conſider our own former Ingratitude, one of the moſt Unpreſidented Deliverances, that ever was wrought for a People.

But before I ſpeak of the particular Branches of this Deliverance, 'tis neceſſary for me to ſay ſomething of the Reality of thoſe Dangers which we are in ſome meaſure delivered from; becauſe there are ſome, who have gained ſuch a perfect Maſtery of their Conſciences, that they can believe even a Cheat that ſerveth their Turn, and Diſ-believe even a Miracle that wounds their Intereſt.

Now Diſcerning Men have ſeen for ſeveral years laſt paſt, that our King and Government both were in eminent danger; becauſe thoſe very Artifices being imploy'd again, which ſerved effectually to deſtroy the Father, we had all the reaſon to believe that they were intended to deſtroy the Son too; it being impoſſible, but the ſame Means uſed in the ſame manner, muſt tend to the accompliſhment of the ſame Ends. When it was taught

taught for Doctrine, that the King is a King by Law, and it paſt ſo currently for the Proteſtant-Faith, that the Clown hath as much Title to his Cottage, as the King hath to his Throne, it was manifeſt enough then, that a Mine was preparing to blow the King up, and that nothing was wanting, but a convenient time to ſpring it. When the Kings Actions were ſo maliciouſly miſ-interpreted, when his Deſigns were ſtill looked upon to be Inſincere, when his Counſellors were brandded for Popiſh Conſpirators, when His Majeſty himſelf was repreſented to the People, as one that was not to be Truſted; and when endeavours were uſed to reduce him to the mean Condition of an Orphan and a Beggar; what could we make of all this, but a Deviliſh Stratagem, either to make him once again an Exile abroad, or to ſpoil him of all his Crowns at home, and to leave him no more, than what they left his Father, the Crown of Martyrdom? When ſo many Seditious Libels appeared every week in the World; now a *Vox Patriæ*, then a *Vox Populi*; now an *Appeal*, then an *Advice to the Country*; now a Treaſonable *Poſt-ſcript*, (by a *True Proteſtant*,) and then a whole Treaſonable *Doleman* (by a *True Jeſuit*); now the *Advance*, and then the *Growth of Popery*; now a *Plato*, and then a *Julian Redivivus*: In a word, when

when we were Plagued with as many Miſchievous Pamphelts here, as there were almoſt Locuſts in *Egypt*, what could any Reaſonable man believe, but that Ruin and Deſolation would be at the end of all? When Faction grew more ſturdy and inſolent, ſince the Diſcovery of the Popiſh Plot, than they were before, as if they ſcorn'd to take Quarter, and believed that one day it would be at their own pleaſure whether they would give any; we might well imagine, that they thorowly knew what Deſigns were laid, and what Foundation and Bottom they ſtood upon, and hoped in a ſhort time to give us Battel, not upon the Level, but upon the Higheſt ground. When we have had ſuch *Non-conformiſts-Pleas*, inſtead of their *Repentance*; and when they combined together to maintain that Liberty as their Right and Due, which before they crouched for as a thing Precarious, we might eaſily ſee what thoſe Affronts of Authority did mean, that now at the laſt puſh, they would not give over, but for their Party-ſake, and to ſerve the Intereſt of the Common Cauſe againſt the King and Church, they were reſolved to Labour hard in their reſpective Seminaries of Rebellion, and never be tempted from their *New-England Colonies* by force of Argument. Briefly; when for many years we have

ſeen

ſeen perpetual Endeavours uſed to pull down that admirable Frame of Government which is by Law ſettled among us in Church and State; and when they who call themſelves The *True Proteſtants* have imployed all their Wit, Power, and Malice to make *Majeſty* Odious, to expoſe his Miniſters to publick Scorn and Hatred, to Reproach and Threaten all his Friends, to poyſon the World with *Rebellious Principles*, to beſpatter the pureſt Church in the whole Chriſtian World, to Revile her whole Government, Diſcipline, and Service, to Traduce her Clergy of every Rank and Order, and to ſtir up the *Fury* of an *Ungovernable Populace* againſt them; it was too too manifeſt, that they intended the utter Deſtruction of our Laws and Eſtabliſhments, and to bring about their Villanous Ends by ſome the moſt *violent Methods*, either by *Aſſaſſinating* his *Majeſty*, (which ſome looked upon as the ſhorteſt Courſe,) or by a *General* and formed *Rebellion* (which others conceived to be the moſt *Generous* and *Heroick way*.)

Theſe Rogueries were ſo plain, that all men had Reaſon to miſtruſt, and ſome had the Confidence to ſay, That while we were in purſuit of the *Jeſuit*, an *unſuſpected Enemy* would come behind us, and reward us with *Joab's Compliment under*

der the fifth Rib. And ſo it proved in the Iſſue; for while we were *afraid* of *one* Enemy, we were in danger of *another*. Here was *truly* a *Wheel within a Wheel*; and while the *Papiſt* was at his work, the *True Proteſtant* (ſo called) kick'd him by, and took his place. That light which a few ſaw then through a Creviſe, every man may now behold clearly; for now the Window is open, and the *Conſpiracy*, which we feared, is as plain as the Sun. We need no further proof hereof, than what hath been given us by the Conſpirators themſelves. For, if to be *Felo de ſe*, be an *Argument* of *Guilt*, we have had too ſad an Argument of that kind. If to *fly from Juſtice* be the *Indication* of an *Evil Conſcience*, there are many that Undeniably argue themſelves to be *Criminals*. If the Voluntary *Confeſſions of Confederates* be *Teſtimony ſufficient*, here is the moſt Pregnant and Unqueſtionable Evidence that ever was given, by ſome at the very point of Death, and by all before the face of the World; againſt whom nothing can be Objected but this, (which yet is no Objection at all) that what they wickedly Conſented and were Privy to, they Honeſtly Diſcovered, and ſome of them too when there was no Hope of ſaving either Life, or ſo much as an Hair by it. And as for thoſe very few

(ſcarce enough to make up a Number) who have taken an Improſperous and Impoſſible Courſe, to Conceal or Palliate their Crimes, we may truly ſay, That, by their *Tacit Confeſſions*, and *Open Contradictions*, and *Artificial Shifts*, they have (and perhaps beyond the reſt) *Confirmed* the *Credit* of this *Horrid Conſpiracy*, when they intended to *Stifle* or *Weaken* it. For by *extenuating* and *mincing* matters, they force all Men to conclude, that there was ſome *Great thing* in hand, which needed the utmoſt of their Art and Skill. And indeed they ſeem Agreed with us upon the main point; only their Language is different from ours; for what *they* call *Diſorders*, that the *Law* and *We* call *Treaſon*. Now this is no Denial of the Matter, but only a different way of expreſſing it; and I am apt to think, that had the *Conſpiracy* taken its intended Effect, theſe Men would have Extenuated and Minced it after the ſame manner; and they who now call *Rebellion*, *Stirs*; and *Reſiſtance*, *Innocence*; would then have leſſened the Plot ſo, that *Cutting of Throats* would have been counted only a *Scotch-way* of *Trimming*, and the *Deſtruction of Princes*, to be no more but a *Perfecting the Hiſtory of the Reformation.*

But Bleſſed be God, that the *Counſels* of *Achitophel*, and the *Deſigns* of *Sheba*, and the *Perfidiouſneſs*

ouſneſs of a *Judas*, are all hitherto *Ineffectual*. Though we have been Troubled, and Afflicted, and in extremity of Dangers on every ſide, yet *he hath not ſuffered us to be tempted above what we are able, but with the temptation hath now made a way for us to eſcape*, and in a great meaſure *hath delivered the Righteous out of their diſtreſs*.

For (to ſpeak now particularly of this *Deliverance*) he hath, firſt, *delivered* a *Righteous Church*; *Righteous* in her *Cauſe*; *Righteous* in her *Principles*; and *Righteous* in her *Ways*. When the Villanous Practices of ſome *Romaniſts* were Detected, and ſet the whole Nation in ſuch a Rage, we had reaſon to expect, that every *Engliſh*-man profeſſing the *Proteſtant Religion*, would have lent an helping Hand to *preſerve that Church*, which the *common Enemy* did *thruſt at* with ſo much *Malice* and *Fury*. A Church, which hath *rolled in Blood*, for her *Faith* and *Loyalty*. A *Church* which hath ſent into Heaven ſuch *Colonies* of *Confeſſors* and *Martyrs* for the *Truth*. A *Church*, which hath conſtantly *maintain'd* her own Cauſe, and the *common cauſe* of all *Reformed Churches*. A *Church* which hath ſtock'd all Chriſtendom with Learning, and hath obliged even Foreigners to be her Advocates. A Church, which hath laid the Holy Scriptures ſo open, and hath inſtructed her Children ſo in all Literature, Divine and Humane,

that every the meaneſt Idiot may be able to give a good account of his Faith and Hope. In a word; a *Church* which in all her Conflicts hath been ſo Victorious and ſucceſsful, that 'tis generally acknowleg'd by us, that ſhe is the only *Subſtantial Bulwark againſt Popery.* I ſay, we did juſtly expect, that when *this Church* was ſo *Beſet* by *Enemies* from *abroad*, ſhe might be ſure to find *none* but *Friends* at *home.* And how did the matter go at laſt? Why, inſtead of Preſerving her, theſe *Apollyons* marked her out for *Deſtruction.* Every *Law* which was made for her *Support*, was to be *Repealed.* Every Kennel was to be opened, and every Ravenous and Bloud-thirſty Sect was to be let looſe againſt her. The whole Body of her Honeſt and True-hearted Clergy were to be Routed or Sacrific'd: *Her Government* was to be *pulled down*; her Diſcipline was to be taken away; her way of Worſhip was to be aboliſhed, and God alone knoweth whether any *Form* of *Worſhip* at all was to be ſet up in its room. Her *Church-doors* were to be ſet *wider* open, to let in *Godly Traytors*, *Sanctified Hypocrites*, *Religious Atheiſts*, and *Proteſtant Turks.* Her Lands were to be Eſcheated to our *Soveraign Lords*, *the People*; to pay all the *Charges* of the *Plot*, to reward every *Mercenary* and *Forſworn Sycophant*, and to *mend* the *Fortunes* of every *Beggarly*

ly Dependant upon the *Plot-Office*. All her *Dutiful Children* were *branded* for *Papists*, and by a ſtrange kind of *Comprehenſion* were to Communicate in the ſame *Fate* with the *Papiſts*; and if it were once given out, that the King was killed by the *Papiſts*, (though *Proteſtants* did it) All of us without Diſcrimination were to be *Aſſaſſinated in our Houſes*, or in the *Streets*, becauſe we were *all concluded* Papiſts. They would in all haſte have Revenged the Kings Death upon us all, not ſo much becauſe the *King* was *killed*, as becauſe he *Lived ſo long*, and *We* would *not help to Kill him*. Thus the poor *Church of England* was to be rewarded at laſt for all her *Faith*, for all her *Integrity*, for all her *Merits* and *Care* of *Souls*, and even for her daily *Prayers* for her *Enemies* and *Perſecutors*. *Curſed be their Anger, for it was fierce, and their Wrath, for it was cruel; and except the Lord himſelf had been on our ſide, when they roſe up againſt us, they had ſwallowed us up quick, when their Wrath was ſo kindled againſt us. But Bleſſed be the Lord who hath not given us over as a prey unto their Teeth. Our Soul is eſcaped as a Bird out of the ſnare of the Fowler, the ſnare is broken, and we are as yet delivered.*

2. Together with this *Deliverance* wrought for our *Righteous Church*, God hath wrought a *Deliverance* for our *Righteous Prince* too. We little dreamt

dreamt that *this King was* to be *Murder'd* alſo; and that too, when the *Bloud of Charles* the Firſt *cryed yet for Vengeance*; and within a few years after *Charles* the *Second* was *Reſtored* to us by a *Miracle*, being *riſen* as it were from the *Dead*, and received by us with all *Publick* and *Triumphant Hoſanna's* and *Acclamations*. Who could imagine that after ſo many *Froteſtations* and *Profeſſions* of *Sorrow* for former Miſcarriages, after ſo many *Vows* of *Loyalty* and *Hearty Obedience* for the future, after ſo many *Oaths* of *Allegiance* and *Supremacy* repeated over the whole Nation, after ſuch *Acts* of *Indemnity* granted even to *Monſters of Rebels*, after ſuch *Profuſeneſs* of *Royal Bounty*, whereby Villains were enriched, and grew fat; after ſo many *Expreſſions* of *Goodneſs*, *Tenderneſs*, and *Clemency*, enough to ſoften *any Devils* but *Fanaticks*; after ſuch *pretended Fears*, leſt his *Majeſty* ſhould be *deſtroyed* by the *Papiſts*, after ſo many *Profeſſions* of the moſt *ſollicitous care* for the *Preſervation* of his *Sacred Life*, after ſo many *Specious Addreſſes* ſaid to be preſented by his moſt *Dutiful* and *Loyal Subjects*, and after ſo many *formal Petitions* to the *King*, that he would be *careful* of his own *Perſon:* I ſay, who could imagine that after all this, any ſuch Men ſhould be found among us, as would time after time *Conſpire* to *Murder* his *Majeſty* in his *Coach*, and as if all his *Favours* had

had been *Injuries*, to make *Repriſals* upon his Life? But I remember what a Character *Joſephus* gives of the *Phariſees*, (thoſe great *Pretenders* to *Religion* of old) that they were a *Bold* and *Arrogant Sect*; that would *not Swear Allegiance unto Cæſar*; but were *inveterate Enemies to Kings*, and would not ſtick upon occaſion to make *Attempts* upon *Kings*, and do them *Miſchief*. And may not this be the Character of the Sectaries among us? Truly, it may be queſtion'd whether there be any difference between them in their Morals; but this, That the *Phariſees* in that Nation were *Jewiſh Fanaticks*, and the *Fanaticks* in this Nation are *Chriſtian Jews*. Did not the *Phariſees* continually *way-lay* the *Son of God* to *Stone* him? Why, even ſo did ſome of theſe *Conſpire to way-lay the Anointed of God to Aſſaſſinate* him; as if in every Age the *Good Old Cauſe* (ſo called) muſt be *Conſecrated* by *ſhedding* a *Princes Blood*.

Antiq. *l.* 17. *cap.* 3.

Azorius the Jeſuite, endeavouring to prove the *Lawfulneſs* of *Depoſing Kings*, urgeth ſeveral Preſidents for it, and among other Examples which he mentioneth, he ſaith, That it was a *common Practice in Scotland*. The very ſame Argument is uſed by *Buchanan* the *Scotch Presbyterian*; I could reckon up (ſaith he) Twelve of our Kings, or more,

more, who have been either thruſt into Priſon, or forced into Baniſhment, or to Death. Truly it is a fine Credit for that Nation! But according to the courſe which ſome have taken here, they were like to lay a Ground for Such Another Account in this Nation, by their *Barbarous* and *Bloody* dealings with *our Kings*, from *Father to Son*: The conſideration whereof is enough to enrage the Spirits of every *Engliſh* Subject, that hath the Conſcience of a Chriſtian, or but the Heart and Face of a Man.

And now we clearly ſee the meaning of thoſe late Myſteries, which ſome among us were not able, or not willing to look into before. The *People* were *told*, that the *Crown* is at their *diſpoſal*, and that *Princes* may be *Depoſed*. *Our King* was Libelled as a *Favourer* of *Popery*, and was brought into a *Plot againſt himſelf*. 'Twas inſinuated boldly, that he would *uſe* his *Power* after an *Arbitrary manner*; and that all our *Liberties* and *Properties* were in *Danger*. 'Twas ſaid, that the *Government* was *abuſed*, and that there was *no hope* of *Redreſs*, the *King* being guided by *Evil Counſellors*. All the moſt wicked Arts of 40 and 41, were uſed again, to *Blacken Majeſty*, and to render a moſt *Excellent Prince Contemptible*, and *Vile*, and *Odius* to his *Subjects*; and at laſt his very Guards were

were complained of as a great *Grievance* to the *Nation*, and as *Mercenary Forces* that were raiſed to *advance Arbitrary Power*, and ſtill kept up to the great Amazement and Terror of all the good People of the Land (they are the words of a *Treaſonable and Curſed Aſſociation.*) Now, what was the meaning of theſe, and an hundred Devices more, but to *alienate* the *Hearts* of the *Kings Subjects* from him, to make the whole Nation Diſcontented, and to bring his *Majeſty* to ſuch a Naked and Defenceleſs Condition, that nothing ſhould be wanting but a few hands to take him off? which among ſo many *Old Rebels*, *Cromwellians*, and *Army-Officers*, that lately *ſwarmed* about the City of *London*, was no very hard matter to find.

But that Good God, who cauſed a *Star at Noon* to *light our Prince into the World*; who hath all along *covered his Head in the day of Battel*, who preſerved him in the Belly of an *Oak*, as he preſerved his Servant *David* in a *Cave*; who defended him abroad from all the Dangers that attend a *Twelve years Baniſhment*; who at laſt bowed the Hearts of his People, as he did the Hearts of *Davids* Subjects, and by a new *Miracle* brought him *home*, *without ſhedding* of one drop of *Bloud*; who hath ever ſince ſupported him againſt the

ſtrivings of Unthankful and Violent Men; and who hath kept him ſafe from the Practices of *Popiſh Jeſuits*; that Good God hath delivered him from the Inhumane Deſigns, and *Bloody Attempts* of theſe *Proteſtant Jeſuits alſo*: And methinks if men would but ſeriouſly conſider, how the Providence of God hath been particularly concerned for the King all along, from his Birth even to this day, it ſhould be enough to turn the Hearts of all his Enemies, and prevail with them to Love his Government and him, who hath continually been, and ſtill is, *the very care of Heaven.* I have heard of a *Jew* that was Converted to our Chriſtian Faith, by conſidering the wonderful manner of his Majeſties moſt happy Reſtauration: For he preſently concluded, that the King and his People were very dear unto God, who had wrought ſuch a Miracle for both. And truly it will be matter of great Admiration, if for the future there be any Republicans, or Anti-Royaliſts among us, ſince the God of Heaven hath ſeemed thus to Atteſt and to Aſſert the Authority of the King, and the Righteouſneſs of his Cauſe, by working ſo many Deliverances for him: This late *Deliverance* eſpecially, which nothing but *Gods own Hand* could work for him: As if the *Almighty* did intend by a continued and long Series of

Mer-

Mercies to *him*, to make up to *us* all thoſe *Loſſes* which the *Three Kingdoms* ſuſtained, by the loſs of that *Incomparable Prince and Royal Martyr, of whom the World was not worthy.*

3. I am ſure every *Upright* and *Loyal* man hath all the reaſon in the World to be truly *thankful* for, and to keep alive the memory of this *wonderful Deliverance*. For, Thirdly, This *Deliverance* was wrought for us *all*, for *you*, and for *me*, and for *every Faithful and Righteous Subject* throughout the Land, and, which is more, for our *Hopeful Poſterity* too, and for the *Children* that are *yet unborn*. Had the *Conſpiracy* ſucceeded, Lord! I tremble to think, what *Confuſion*, what *Violence*, what *Maſſacres* muſt have preſently followed; and what *Seas of Blood* we had been drowned in by this time. For theſe were not the deſperate Deſigns of a few; the buſineſs was laid *very broad*, (as one of the *Conſpirators* did confeſs in his Letter to the Secretary of State.) And it ſeems, by the Confeſſion of another of them, that in and about the City of *London* above *ten thouſand* men were *ready* to *riſe at the holding up of one Mans finger*, and that theſe were to be multiplyed in the ſpace of twenty four hours into *five times the number*; beſides an *infinite Army of Rebels* that were to *be raiſed up and down in all Quarters*, by the ſeve-

ral Agitators in every *Country*. And what could have come of this, but Plunders, Rapine, Murders, Outrages, an *unheard of Slaughter*, and an *Univerſal deluge* of *Blood* over the *whole Nation*? The *Loyal Nobility*, the *True-hearted Magiſtracy*, the *Faithful Clergy*, the *Honeſt Gentry*, all were marked out *as Sheep appointed for Deſtruction. Peers*, *Prelates*, *Judges*, every rank of Men, from him that ſitteth at the *Council-Table*, to him that *tradeth* in his *Shop*, or *laboureth* at the *Plough*, all were to be under the ſame *unavoidable neceſſity*, either of *ſacrificing* their *Lives*, or of *proſtituting* their *Conſciences* to thoſe *Barbarous Villains*, *whoſe very Mercies are as cruel as the Grave*, however their *Conſciences* are pretended to be ſo very *Nice*, *Delicate*, and *Tender*.

'Tis no New thing to be obſerved, that ſome who cannot *riſe up* to *all the heights of Conformity*, (as the *Northern Phraſe* is,) can yet ſtrain a point upon occaſion, and *riſe up to all the heights of Rebellion and Barbarity*. And had not God ſo marvellouſly interpoſed, theſe *Squeamiſh-Conſcience-Traytors* would have ſhewed us the Truth of this, to our great Sorrow and Coſt, and beyond the Experience of the former Age.

For, 'tis a *Miſtake*, if we think that their *facinorous Deſigns* were *levelled* only at his *Majeſty* and his

his *Royal Brother* (though *that* was a *moſt flagitious* and *barbarous Wickedneſs*). No; the very *Foundations* of the Earth were to be *moved*; the *whole Form* of *Government* in *Church* and *State* was to be *new model'd*, if they could but agree upon the Project. To be ſure, *Monarchy* and *Epiſcopacy* (the *two* great *Pillars* of all our *Happineſs* and *Safety*) were to be *utterly pulled down*, *never* to be *ſet up* more, without a *Miracle*, which they, who had not God in all their Thoughts, nor any true Notion of a Deity, did not think it worth their while, or conſideration to Fore-caſt. Where the *Traytors* of the *Late Times* were *Defective* and *Overſeen*, there *theſe Rebels* would have been very *Circumſpect* and *Wary*; ſo that they would have *left* us *no tolerable Hopes* of ever ſeeing the *Royal Family*, and our *Ancient*, *Legal Government*, *reſtored* again. And what infinite Havock and Deſtruction would not this have coſt? For had theſe men prevailed (which was not poſſible for them without the Expence of many thouſands of Lives, beſides the *ſacred Life* of *Him* who is an *whole Kingdom* unto *Us:* but had their *Villany proſpered*) they could not have been ſecure long, if but a *Remnant* was left of ſuch as are *faithful Friends to the Crown and Church*. So that they could not propoſe to themſelves any other proba-

probable ways of ſetling themſelves in that *Power* they longed for, but by the *utter Ruine* of *Loyalty*, and by a *total deſtruction* of every *Honeſt Family*, from the *Father* to the *Child*, in all parts of the Nation. And what then would the ſum of all have been? why, I will give it you in the words of a zealous Writer in the Late Times: *We ſhould have left us a Kingdom without a King, Government without Authority, Magiſtrates without Power, People without Laws, a Body without an Head, Sheep without a Shepherd, Chriſtians without Chriſt, Churches without Miniſters*, or *Miniſters without maintenance*, and *a Nation without Faith*; and let me add too, *a Land without any Peace, Armies without any end, Oppreſſions without any Mercy, Proteſtants without any Religion, and an Aſſociated Heard of the moſt Savage and Unclean Beaſts, without any God.*

Dr. Ganden, *Conſtitut.*

That this is not our preſent Condition, we muſt aſcribe it wholly to the great Goodneſs of God, whoſe Mercies and Compaſſions never fail. And (that we may now make ſome uſe of this whole matter,)

1. The Conſideration both of our *Dangers* and of our *Deliverance* ſerveth, Firſt, To *Juſtifie* the *Zeal* of *thoſe*, who for theſe ſeveral years have *given the World warning* of the *Dangers* we were in, and

and have *vigorouſly appeared* for the *intereſt* of the *King* and the *Church*. Though the *generality* of *Men* have been ſtrangely *Blinded* and *Miſ-led*, by the *Artifices* of thoſe who made uſe of Mens *Fears* of *Popery*, to *promote* their own *Fanatick* and *Republican Intereſts*; yet there were many who would not be wrought upon to *bow down their Knees to Baal*, nor ſuffer themſelves to be *cheated* of their *Conſciences*, but told men plainly, That *Factious* and *Antimonarchical Deſignes* were *carrying on*, and that *Ruin* would be at the *end* of all, if they did not take heed in time. For how could it otherwiſe be (without the help of *Gods ſpecial Providence*) but that men would fall into the ſame *Pit* again, when they drave on ſo furiouſly in the very ſame *Broad ways* which led us to *Deſtruction* before? Yet theſe *Faithful* and *Plain-dealing* (not to ſay *Prophetick*) *Monitors*, were then either laugh'd at for a ſort of *rash* and *impolitick Fools*, or ſtigmatiz'd for Men of *Hot Heads*, for talking ſo much of Forty One, and of an *Intemperate Zeal* for *Arbitrary Power* and *Popery*. And in this reſpect, the *honeſt Clergy*, *ſome* in the *Country*, *divers* about the *City* of *London*, have *ſuffered* in a very great meaſure, being oftentimes *pubickly* and in Print, expoſed to the Fury of a mad *Rabble*, not only as *weak* and *undiſcerning* men, but alſo

alſo as direct *Betrayers of the Nations Liberties and Religion.* But there is a time when *Wiſdom will be juſtified of her Children*; and now all *well-meaning* (nay, even the *moderate*) men (ſo called) *muſt own*, that there was *too great cauſe* for us to *act* and *ſay as we did.* Did not the *Faction* every day *grow*, not in *numbers* onely, but in *inſolence* too, beyond all Compariſon? And when they had ſo much *Strength*, *Malice*, and *Authority* on their *ſide*, what did they want but our *Pulpits*? Had the *Alarm* been but given *there*, the *Sword* had been *preſently drawn*, and ſuch another *Rebellion* had followed, as was once proclaimed with a *Curſe ye Meroz*, and was *Sanctified* in ſo many *Churches* as the *Cauſe* and *Quarrel* of *God.* Indeed, I cannot vouch for every Pulpit; eſpecially ſince it is Diſcovered, that *Three famous Non-conforming Preachers* have baen *zealous Promoters* of this *Horrid Conſpiracy*; and time muſt ſhew us how many more of them have been holding forth the *Armatum Evangelium*, the *ſame Goſpel* of *War* which was once before *covered* with *Buff*, and *ſprinkled* with the *Blood of* a *Scotch-Covenant*; but 'tis very ſuſpicious that more than an *Eccleſiaſtical Council of ſix* have been beating the *Drum*; though, God be bleſſed, it was only a *dead ſound* in a *Corner*, and the generality of men

Men have hitherto been *out* of the *hearing* of the *Beat*.

2. I have not ſaid this for the *Honeſt Clergy* of our *Church* (for I except a *Judas* and a *Julian*) out of any Principle of Vanity, or with a Deſign to inſinuate, that we are any more than mean and poor Inſtruments in the hand of God. No; it is the *great Biſhop* of the *Church* and of *our Souls*, the *Lord* of *Glory* and *Power*, to *whom we owe this*, and *all other our wonderful Deliverances to*, and *who with his own right hand, and with his holy arm hath gotten himſelf the Victory*. And therefore, Secondly, The ſenſe of this *Deliverance* ſhould make ſuch a *deep Impreſſion* upon all our *Hearts*, as will bring us to a *thorow Repentance* from all *dead Works*, and to an *Univerſal Obedience* to his *Heavenly Will*. And this, not only as the beſt Expreſſion of Thankfulneſs for this *Mercy* hitherto, but alſo as the beſt and only means to incline the Divine Goodneſs ſtill to perfect that good work which he hath of himſelf begun among us. Lord! how *near* were we to *Deſtruction*? Upon the very *brink* and *edge* of it; ſo that (to all Humane appearance) had his *Sacred Majeſty* ſtaid at *New-market* but two days longer, of neceſſity we muſt have been all *Buried* before now in a *Common Ruin*. Bleſſed be God (*the God that doth wondrous things*) that he hath given us this one opportunity more, to praiſe

his Name, and *to declare the Works that he doth even for the* unthankful *children of men.* But this is not *all* our *Buſineſs*, to *offer* up unto him the *Sacrifices* of *our Mouth*, and the *Calves of our Lips*: for unleſs we be careful to direct our Lives, and to order our Converſation as it becometh Saints, we ſhall come very ſhort of our Duty, and for ought I know, may ſtill come ſhort of our *Deliverance.* Remember what *Samuel* ſaid to thoſe willful and ungrateful People, 1 *Sam.* 12. 25. *If ye ſhall ſtill do wickedly, ye ſhall be conſumed, both ye and your King.* We all pretend great Honour and Affections for his *Majeſty*, and a moſt tender care for his Safety and Preſervation: Why, I will tell you a ſhort and a ready way, how he may be ſafe and happy, and continue a *long Bleſſing* to us and to our Children: Let us that are his Subjects make it the buſineſs of our Life, *truly* to *Fear* and *Obey God*, and the thing is certainly and ſoon done. But 'tis dangerous for men to dally with the Divine Patience, and ſtill to be trying Concluſions, whether God will preſerve them on ſtill, notwithſtanding their great and high *Provocations*; and it was the very thing, which made him at laſt utterly *weary* of his *ancient People*, the *Jews.* Though he had *not dealt ſo with any Nation*, and though he had *born them all along from the Belly*, as the Prophets Expreſſion is, *Iſa.* 46. 3. yet in the end he threw them

them out of his Arms, becauſe they ſinned yet ſtill, and hardned their Hearts, notwithſtanding ſo many *Deliverances* all along. That this may not be our ſad caſe, let every one who profeſſeth himſelf a *Loyal* and *Good Subject*, apply himſelf heartily to the *neceſſary buſineſs* of *Repentance*, and turn from the Evil of his ways, eſpecially that Evil way which he is *moſt addicted* to; and then we need not *fear* the moſt *malicious and wicked Practices* of *thoſe*, who have *baſely gone off from the Kings* ſide (if ever they were *really on it*) and have *gone off* too with *all ſorts* of *Debauchery* and *Immorality* along with them. Read and conſider well that Declaration of God himſelf, *Jer.* 18. 7, 8. *At what inſtant I ſhall ſpeak concerning a Nation, and concerning a Kingdom, to pluck up, and to pull down, and to deſtroy it: if that Nation againſt whom I have pronounced, turn from their Evil, I will repent of the Evil that I thought to do unto them.*

3. And 'tis neceſſary too (which is the *Third Uſe* to be made of this *Deliverance*) that men *Repent* of their *Follies*, that they have been ſo *credulous* and *eaſie* in *taking* the *Words*, and *truſting* to the *Principles*, and *abetting* (though inadvertently) the *Practices* of theſe Conſpirators; and to beware of the like *Follies* for the Future. Thoſe Principles which have been ſent ſo thick abroad of late, *that the King holdeth not his Crown* Jure Divino, *but is the*

Common-wealths Truſtee and Delegate, that he is accountable to his People, that all his Rights are founded upon Humane Laws; that he is a Co-ordinate State, and that the Supream or Soveraign Power is lodged in the People; *whither* did theſe *Doctrines* tend, but to the *Depoſition* and *Deſtruction* of his *Majeſty*? You may obſerve, they were the Principles which *Bradſhaw* went upon at the King's *Tryal*. The *manifeſt obſtructing* the courſe of *Juſtice*, notwithſtanding *full* and *pregnant Evidence*; the *protecting* of the *baſeſt Fellows*, and the *greateſt Criminals*, who had nothing to *recommend* them but this, that they were *factious* and *diſhoneſt*; the taking of *Oaths*, *not* in the *ſenſe* of the *Law*, but according to every mans *Private Conſtruction*; the *juſtifying* of the moſt *Infamous Villains*; and the *zealous indeavours* which have been uſed, both to *Reſcue Traytors* from the *Law*, and to *cleanſe* their *Reputation*, after they were *condemned* for the *fouleſt Maleſactors*; whither did all this tend, but to embolden *Conſpirators*, and to *encourage* them with *Securities* from all manner of *Penalty*, if they had but the *Character* of *True-Proteſtants*? The ſubborning of *Wretches* to *ſay* and *unſay*, to *ſpeak* by *roat*, and to *Tell every thing but Truth*; the *ſupporting* of *Perjury* as a *Trade*, far *more profitable than* any *Old Engliſh Manufacture*; and the ſtitching up of every Hole, which any Common Idiot could

could ſee in an improbable Story; what did this tend to, but to keep a great *ſtock* of *Oaths* in *bank*, to *ſwear* the *King* himſelf *out* of *his Honour and his Life?* The Charge and Sweat which thouſands have waſted, to put the *moſt diſ-affected Perſons* into Places and *Offices* of *great Truſt*, and *Power*; what did *this* tend to, but to make *Reſiſtance* and *Rebellion* look fair with the Face of *Authority*? The *Aſperſing* of the *Government*, the *Calumniating* of his *Majeſty*, and all *Subordinate Magiſtrates*, and *Loyal Miniſters* of *State*; the *frightning* of men with *ſuch* a *noiſe* of *Popery*, when ſo many had *exchanged all Religion for Atheiſm*; the *Out-cries* againſt *Tyranny*, when the Licentiouſneſs of thoſe very men argued that common Juſtice could not be done, no, not for the King himſelf. What did all this tend to, but to *ſubvert* the *Fundamental Conſtitutions* both in *Church* and *State*? The *Diſperſing* of *Libels*, the *countenancing* of the *moſt Seditious Pamphlets*, that came from the *rudeſt* and *filthieſt hands*; the *ſcaring* of men (if it had been poſſible) from *ſpeaking Reaſon, Juſtice*, or *Truth*; and the *practiſing* of *every thing* that ſerved for the *diminution* of *all* that is *Good*, *Great*, and *Noble*; what did all this *tend* to, but to help *Evil-minded* men by Degrees and Inches to get to the *Kings Throne*, that they might *Aſſaſſinate* his *Perſon* with a *full thruſt*, and then leave it to the *prejudiced*

and

and *ill-affected World* to *make* their *Apology*?

One would have thought it impoſſible, that *Diſcerning* men ſhould not be able to look to the end of theſe things, (nor ſo much as to *gueſs at the Concluſion by the Premiſes*) without putting an *Honeſt* and *Experienced Obſervator* to the *pains* of *drawing* out the *whole Scheme of the Villany*. But ſo it was, that great *Multitudes* of men (*ſome* of whom I am perſwaded were not *guilty* of *Black Intentions*) were *led away with the common Error*, and upon *falſe preſumptions* that *nothing* was at the *bottom*, but a *true Deſign* for the *Intereſt* and *Stability* of *Religion*; the ſtale pretence that *turn'd* the *Nation* into an *Aceldama once before*.' Tis high time therefore for ſuch to be ſorry to ſee how greatly they were *befool'd*, and to conſider with themſelves how far they may have Contributed (though unwittingly) to the *carrying on* a *Deſign ſo Horrid* and *Barbarous* without a *Parallel*; and by their juſt *Indignation* for what is *paſt*, and *higheſt Zeal* for the *future*, to indeavour if it be poſſible) to make the *King* and the *Church Reparation* for thoſe *Intolerable Miſchiefs*, which *Blood-thirſty Traytors* would (perhaps) never have *Attempted* upon the *Confidence* of a *meer Fanatick Intereſt*.

4. Once more, and I have done. The Singular and Abundant Goodneſs of God to us in this Inſtance of his Providence, teacheth us to caſt all

our

our Care upon the ſame Providence ſtill, and to commit our ſelves to him in well-doing. In the very height of Theſe Times it was our *Hope*, that God would *open* a *way*, which we did not foreſee, or ſo much as think of, and lead us out of our *dangers* and *difficulties*, if we did but *ſtudy to act like true Chriſtians*; and that his Providence would not leave nor forſake us. And now we ſee that our *Hopes* are *made good* to us; for *God* hath *ſaved us* after a *Miraculous manner*, by *two ſtrange*, and *ſudden*, and *aſtoniſhing acts* of his *Providence*. Firſt, By his *Providence* at *New-Market*: For when the *King* was there, and ſome of the *Traytors* were now *preparing* their *Forces* and *Inſtruments* of *Death*, and they thought themſelves *Cock-ſure*; they dreamt as little as we, that a *dreadful Fire* would happen there, to *force Gods Anointed home in all haſte*, and but a few hours before his *Bloody Enemies* were to be gathered and planted in *Ambuſcade*. *This was Gods doing, and it is marvellous in our Eyes.* And then, ſome conſiderable time after his *Majeſties* return, he himſelf *not miſtruſting what narrow dangers he had eſcaped*; the *Conſpiracy going on ſtill vigorouſly, to deſtroy him in ſome other place*; when the *Deviliſh Deſign* was *fixt*, the *Providence* of *God* was *ſeen* the *ſecond time*, by *forcing a Diſcovery of the Plot*, and by *touching* with his Finger the *Conſcience* of *one* of the *Accomplices* to the *very quick*. As he hath

honeſtly

honeſtly and *ingenuouſly Confeſt*, it was *nothing but* a *reſtleſs Conſcience* that *brought him to it*, and that through the dangers of Death too. *I was troubled in my Mind*, (ſaith he) *I had no Peace, no Satisfaction, no Content, I did not mind my Buſineſs, nor could I take Reſt; and that was the moving cauſe that I diſcovered the Conſpiracy, and no other.* This was *manifeſtly* the *work* of *God*, for the *deliverance* of *Prince* and *People*, to *make* a *mans Sin his cruel Lictor*, and *intollerable Plague*, and as he had already *prevented* the *greateſt Evil*, ſo to *draw Good* (and we hope a *perpetual Good*) *out of it* at the laſt.

See the Tryal of *Walcot.*

I have no more to add, but that we give all diligence *Religiouſly* and *Honeſtly* to *perform* our *duty* to *God*, to *his Anointed*, and *to all Mankind*, and in ſo doing *to look up to the hills from whence all our help cometh*, and to *truſt* in *God* for our *deliverance* from thoſe *dangers* which are *yet before us*; *caſting all our care on him, who thus continually careth for us*; and *who hath hitherto delivered us*, and (if we do not *offend* him by *wicked and ungrateful Courſes*) *will deliver us yet ſtill. Though the Troubles of the righteous be many, yet the Lord delivereth him out of all.* To that *Merciful*, *Watchful*, and *Everbleſſed God*, be all *Honour*, *Glory*, and *Thanksgiving* for evermore. *Amen.*

FINIS.

53.

(1) 34 P